CHARACTERISTIC FEATURES OF UZBEK ANTHROPONYMS AND THEIR STUDY

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Abstract

This article Uzbek anthroponyms - the study of personal names provides valuable information about the linguistic, cultural, historical and social structure of Uzbekistan. Uzbek anthroponyms reflect a unique synthesis of Turkish, Persian, Arab, and Russian influences formed as a result of centuries-old historical evolution and socio-political changes. This field studies naming conventions, semantic structures, morphological patterns, and the symbolic meanings behind personal names. Research in this area often includes both synchronic and diachronic analyses, tracing the change in naming traditions over time. Special attention is paid to the role of religion, national identity, socio-cultural values in the formation and use of names. The study of Uzbek anthroponyms contributes not only to onomastics (the study of names), but also to our understanding of Uzbek identity, heritage, and language development.

Keywords: Anthroponym, anthroponymics, linguistic analysis, historical and cultural contextualization, comparative approach, gender naming, morphological structures, regional and generational changes, evolution and historical influence, and contemporary trends.

Introduction

Anthroponyms—including personal names, surnames, pseudonyms, nicknames, and patronymics—are an integral part of every language and culture. They serve not only as means of identifying individuals but also as significant markers of historical, social, and linguistic development. The term anthroponym (from the Greek ánthrōpos — "human" and ónoma — "name") is widely used in the field of

international onomastics to refer to human names. This concept provides a theoretical foundation for the study of naming systems, known as anthroponymy.

In Uzbekistan, anthroponyms have been shaped by the nation's rich historical experience, cultural layers, religious beliefs, and interactions with various ethnic groups. This article offers a systematic analysis of the structure, historical layers, and cultural significance of Uzbek anthroponyms, as well as their representation in literary texts. The study of the formation, origin, and usage of Uzbek personal names provides valuable insights into the development of the Uzbek language and society. By analyzing these names, researchers can trace cultural shifts, religious influences, and even political changes that have shaped naming conventions over time. This article aims to highlight the essential features of Uzbek anthroponyms and to underscore the importance of their systematic study within the fields of linguistics, anthropology, and history.

1.Anthroponymy is a specialized branch of onomastics that focuses on the study of personal names. It examines individuals' first names, surnames, nicknames, pseudonyms, and the social and cultural conventions of naming. For example, in the name Sahibqiron Amir Temur Taraghay Bahodir Kūragoniy, multiple naming elements are associated with a single individual. These include the given name (Temur), title (Amir), patronymic (Taraghay), epithet (Bahodir), and socio-political affiliation (Kūragon), each providing specific information about the person's identity and status [2].

In Uzbek, anthroponyms are typically classified into the following categories:

1.Given Names (e.g., Alisher, Kumush, Feruza) — The primary names used to identify individuals.

2.Nicknames (e.g., Cho'loq ["Lame"], Suluv ["Beautiful"]) — Terms based on physical attributes or social characteristics.

3.Pseudonyms (e.g., Navoiy, Gulxaniy) — Names adopted as a result of literary, artistic, or social activity.

4.Surnames (e.g., Qahhorova, Mo'minova) — Systematic names indicating lineage or family background.

5.Patronymics (e.g., Rasulovna, Axtam o'g'li) — Structural elements derived from the father's name.

6.Conventional or Contextual Names (e.g., Shohruh–Shoxi) — Forms that express relational ties between two or more individuals.Bu birliklar morfologik va sintaktik

jihatdan til tizimiga mos bo'lib, turdosh otlardan farqli o'laroq, individual identifikatsiyani ta'minlaydi.

Anthroponyms, like other lexical elements, are among the most ancient phenomena in language. This is clearly evidenced by personal names preserved in oral folklore and written monuments from humanity's distant past, as well as the names of legendary and mythological figures.

Different peoples around the world have developed distinct anthroponymic systems. For example, in Ancient Rome, each man possessed a personal name preceded by a hereditary clan name, which denoted his lineage. In contemporary Spain and Portugal, an individual may have multiple given names along with both the father's and the mother's surnames. In Iceland, each person typically has several given names and a patronymic—derived from the father's name—instead of a family surname. In China, Korea, and Vietnam, personal names generally consist of a monosyllabic surname (historically numbering between 100 and 400 at various periods) and a given name, usually formed from two monosyllabic morphemes; there are no fixed limits on the number of possible given names.

Within the anthroponymic system, hypocoristics—affectionate or diminutive forms of names (e.g., Lazizjon, Dilobarxon, Homidcha, Ahmadcha, etc.)—hold a distinctive place.

Anthroponymic data are of significant importance not only for linguistic disciplines, but also for sociology and the study of ethnic and historical development.

The national specificity of Uzbek anthroponymy is underpinned by two linguistic sources: original Turkic names and authentically Uzbek names. The national-linguistic spirit of these names is particularly evident in the formation of modern Uzbek names. Many names from the original Turkic stratum are semantically transparent. However, within this layer, three semantic categories of names can be identified:

Names with clearly defined meanings

Names with partially or vaguely understood meanings

Names with obscured or lost meanings (dead semantic layer).

A large number of Uzbek names belong to the first and second categories. From a lexical-semantic perspective, Turkic-origin names may be grouped into the following categories:

Dedications (names assigned in honor or devotion to a value or figure),

Names with commentary, and

Names expressing wishes or blessings.

It is also essential to examine the compositional presence of the broader Turkic lexical layer in anthroponym formation. In Turkic linguistics, personal names are recognized as having a deeply rooted historical tradition.

To analyze the literary functions of anthroponyms, we turn to the historical-epic work Temurnoma. The anthroponyms found in this text frequently refer to prominent historical figures such as Amir Temur himself, renowned scholars from Samarkand, military commanders, and foreign rulers. These names serve to connect narrative elements with historical authenticity, while also reinforcing the text's epic and authoritative tone.

The cultural and geographic specificity of the Temurnoma is reflected in names that carry ethnolinguistic or regional markers, such as the suffixes –Samarqandiy, –Khorazmiy, or –Turkiy. These forms signify the multiethnic nature of Temur's empire and illustrate the cultural diversity of Central Asia during the 14th and 15th centuries. Titles such as Amir, Sultan, Khan, and Beg are often used alongside personal names to denote status, rank, and power, and they reflect both Islamic and Turkic-Mongol influences in naming practices.

Moreover, Salohiddin Toshkandiy's Temurnoma stands as a valuable historical source that offers insight into the onomastic practices of the 14th–15th centuries. The richness of personal names in the text provides a linguistic mirror of the socio-cultural environment of the Timurid period. These anthroponyms can be categorized according to the clarity of their semantic content:

• Original Names: These are names with clear and transparent meanings, such as Amir Temur, Bahodirshoh, Muhammad, Jahongirshoh, Saroymulkxonim, Abbos Bahodir, A'zamshoh, and Malikshoh.

• Names of Unclear Meaning: Some names, whose meanings are no longer well understood today, include Tegina Begim, Suyurg'atmish, Yoqun Begim, Qazaqon, and Oljoy Turkon. While these names may have held precise meanings within their original historical context, their semantic clarity has diminished over time, making them difficult to interpret today [5].

Approximately 70–80% of the anthroponyms found in Temurnoma are historical or archaic. The text contains over 500 anthroponyms representing various thematic

groups, including Amir Temur's close associates, women, warrors, servants, religious leaders, mythological figures, scholars, adversaries, and foreign envoys. This diversity reflects the multifaceted socio-political landscape of the Timurid period.

The anthroponyms in Temurnoma serve as a linguistic mirror of the era's cultural and societal practices. They provide insights into naming conventions, social hierarchies, personal traits, lineage, and rank. These names are not mere identifiers; they possess historical, cultural, and linguistic significance. Studying these anthroponyms helps illuminate the historical development of the Uzbek language and its onomastic traditions. They offer a valuable lens through which the social dynamics and linguistic evolution of the Timurid period can be explored.

Other scholarly sources highlight that the emergence and evolution of personal names and pseudonyms are closely linked to the historical development of language. Across the world, each nation and region expresses its cultural identity and social structure through its unique naming traditions. As such, names in every language reflect the living conditions, worldview, ethnicity, group affiliation, and customs of that people. Examples include Uzbek names such as Xudoyor, Ziyodulla, Nishonboy, Toshtemir, and Olloberdi, which embody these characteristics [6].

Research into personal naming practices in Uzbekistan reveals several core features that reflect the nation's deep historical, linguistic, and cultural strata.

• Diverse Etymological Origins: The study confirms that Uzbek anthroponyms rest on a multilayered etymological foundation.

- A significant portion of names derive from Turkic roots that reflect Uzbek heritage (e.g., Temur, Gulnora),

- Others originate from Arabic, typically associated with Islamic or religious figures (e.g., Muhammad, Fotima),

- And some incorporate Persian elements denoting cultural and literary influence (e.g., Dilshod, Shirin).

Linguistic Characteristics

Uzbek personal names often integrate elements from Turkic, Arabic, Persian, and Russian languages. They exhibit distinctive phonetic patterns common to Turkic

languages and, in some cases, incorporate suffixes of Russian origin—such as -ov or -yeva—a linguistic legacy of the Soviet era.

Cultural and Religious Influences

Islamic, Persian, and Turkic traditions have profoundly shaped Uzbek naming practices. Arabic names (e.g., Muhammad, Ali), often tied to Islamic history, are widespread. Persian names (e.g., Shirin, Bahor) reflect the deep historical influence of Persian culture. Additionally, certain names evoke pre-Islamic Turkic traditions, indicating the preservation of older cultural strata within the Uzbek anthroponymic system.

Social and Gender Dimensions

Names in Uzbek are often gender-specific. Male names frequently connote strength or leadership (e.g., Rustam), whereas female names tend to reflect beauty or grace (e.g., Nargiza). The patronymic system, in which a component of the name derives from the father's given name, is also widely practiced in Uzbek culture, serving as a linguistic marker of familial identity.

Conclusion

In conclusion, the study of Uzbek anthroponymy offers rich insights into the language, culture, and historical evolution of the Uzbek people. These names encapsulate the legacies of various civilizations, religious traditions, and social structures that have left their imprint on the territory of modern Uzbekistan. Even today, anthroponymic practices are evolving—shaped by forces such as modernization, globalization, and cultural transformation—leading to the emergence of new naming conventions.

Thus, anthroponyms are not merely personal identifiers; they are linguistic expressions of national identity. Their systematic study opens vast possibilities for linguistic, historical, and sociological research, offering a deeper understanding of collective memory, cultural transmission, and societal values. Uzbek anthroponyms will continue to serve as a living repository of the nation's cultural genetics, national consciousness, and intellectual heritage for generations to come.

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